

for a settlement! The individual in whose favor the suit is brought, says he will pay his own cost. If he and others had attended to their own business as good neighbors, and let mine alone in my absence, I should not have been robbed, as I now have been, of more than enough to pay all he sued for, to support a legalized banditti who prowl for prey and feed on what others have earned.

The writ filed No. 4 is in favor of the bearer of a note dated Nov. 30, 1842, for \$24 and cents, payable on demand. I had wanted on the bearer and another with him, for a larger amount, a year and a half, without interest; and had received no intimation from him that he intended to sue or drive me in turn, for my lenity towards him. It is due to him to say that he has agreed to wait six months. It should also be stated that I have been informed that his note was sued in his absence, at the instigation of the individual who sold it to him and endorsed it in connection with the sale. This individual who sold the note, although one of the chief of the aristocracy in the place, is not among the most punctual to pay what he owes. It is proverbial that he takes advantage of his money power to keep poorer classes out of their dues for his own accommodation. This same individual has within a short time paid his borrowed money that had been due for a long time, with my note to him or bearer that had not been due one fourth part of that time!

There are five other writs which I shall not stop to notice. Most or all of them were got out in consequence of the movements in connection with those already mentioned. There is only one of the individuals in whose favor they are brought, of whom I suspect any willingness to do wrong in the case. The individuals connected with the four suits already noticed, I leave to settle the matter with their own consciences. When I look them in the face and maintain that I had a right to expect better treatment, from the intercourse had between me and my neighbors, in Brandon and elsewhere, they cringe and slink away under the plea that it was said others were going to sue. But the examination finds the others all to be included in this class who toss the matter about from one to the other among themselves. Slaveholders labor to throw the responsibility of their evil work on the laws.—Who make the laws? Who but the slaveholders themselves? So those who started this work of piracy and plunder, to feed sharks and vultures, labor to toss about the responsibility. But it is a vain effort of theirs. I do not say or think that those who moved in these four suits are all who had hands, or words in the mischief. I now think the individual whose name stands first on file is less responsible than another whose name is less prominent in the matter. The truth is, a set of pusillanimous marauders, including the aspiring ones among the aristocracy of the place, finding the influence of the Telegraph more than all else in their way, have banded together for co-operation with sectionalism, to crush it. For the want of argument and truth, they resort to brute violence. And for the want of so much courage and manliness as characterize the savage state, they dodge responsibility and employ the force and arms of human law. This is no mere matter of conjecture. They say in plain words—"we do not want to injure neighbor Murray, but we have got the Telegraph down!" Now look at their base and scandalous meanness, that savages would have been ashamed of, as to the manner of their work. They took the opportunity when I was absent and near my greatest distance from Brandon, to do what they feared and very well knew they could never do when I was at home! More than this, they hid themselves under the darkness of night, like prowling wolves, "because their deeds were evil." It is all of one piece with the mobbing I formerly experienced in connection with the cause of emancipation. Seven times I was mobbed in Vermont, in obedience to pro-slavery influences—the instigators and movers generally keeping themselves in ambush. Once have I been mobbed in the holy sanctuary, and with pious hands dragged through the consecrated aisle into the streets, under clerical influences, and for the defense of the clerical institution.—But the clergy, innocent souls, disclaim all responsibility! But of all the mob violence which I have ever experienced, that is the most malignant, the most diabolical, the most brutal and ferocious, which drives my workmen from their employ and stops my business for half a month, and designs to crush it entirely, so

that my creditors will be greatly defrauded for the present—which takes my cows away from my family, and scatters my other property in the streets and elsewhere, to be looked up and collected together again at my own trouble and expense, when the expressed sentiment of the better part of community has unclenched their satanic grasp—which chases me through the heart of Vermont and tears my team away from me—by all these means making me enormous bills of cost, thus violently snatching bread from my family and money at present from my creditors, to feed buzzards and jackals—agonizing my wife and children at home and my friends abroad—making hundreds, and probably thousands of miles of travel to post offices after papers, besides the disappointment, and the delay of the moral and intellectual work which the Telegraph performs, and the injury of confidence in the permanence of its business.

It will be a vain thing, and worse than vain—it will be false and hypocritical—for those who moved this thing to pretend that the collection of debts was their business. Whatever they can make to appear of this kind is only a false pretext to cover them in their iniquity and vandalism. It was a concerted plan to crush the Telegraph. It was all carefully kept from me; and the opportunity was taken when it was known that I should be about one hundred miles from home. The Telegraph told them where I was, and where I should be. My notices had been published in it week after week. My family could have told them what day I was expected to be at home. But they kept everything concealed from my friends, until their work was begun, lest they should get defeated in my absence. Their plan was to get in readiness as great an amount as they could "scare up," as the phrase goes, by their talk which one has confessed had been going on a month. This very confession, taken with the facts that it was kept from me until I was known to be in a distant part of the State—that it was kept from my friends until it was begun—that it was a common confession all around among the conspirators, that they did not want to hurt neighbor Murray, but the Telegraph is stopped, is perfect and superabundant proof of design and concert, at the same time it exposes their object. Furthermore, several writs were prepared and in readiness at the same time. One of the prosecutors, who was driven on by the movements of the others, told a friend of mine that the officer, after several writs were already in his hands, offered to wait until another creditor could be rallied and his claim be put in with the others. This shows, either that the officer was unfaithful to those who had already employed him and set him about his work, or else that there was concert between him and them for making the most desperate work possible. None who are acquainted with the parties will be at a loss in forming an opinion as to which way it was. The officer knew who had employed him, for what purpose, and what he was about. One more fact in this connection. A case of concerted and atrocious villainy for the hindrance of reform and the suppression of light and truth will rarely be found where a priest has not had a hand in it. In this case a priest was in the conclave. He sent express to one of my creditors, advising him to come in for a share in the spoil, the prey and the booty. The solicitation was met with a prompt and manly refusal.

So far was this rascal proceeding from being a movement of my creditors to obtain their honest dues, it was a perfect fraud and outrage upon them as well as me. It has suspended my business and robbed me of present means. It has put the hands of pillagers into my pockets and filched away property that belonged to my creditors—thus forcing them to wait until other means can be supplied. It was the design to get so heavy a load upon the Telegraph that it could not be thrown off. Now see for a moment what would have been the effect upon my creditors as well as myself, if their iniquitous project had succeeded. The value of a newspaper establishment lies mainly in its subscription list and in keeping business in operation. To shut up my office then, break up my contract with my subscribers, and force a sale of my apparatus under the circumstances, would be a vast destruction of my means for being just to my creditors. I shall be suffered to say some things here that might seem to savor of vanity under other circumstances. Justice to the cause with which the Telegraph is identified requires that, in connection with such things as necessarily go abroad with such proceedings as have now been had, some other things be stated to go with them, which otherwise it would not have become me to state. I have grown up within fifteen miles of Brandon. I have not a creditor in the world who believes I would defraud him by concealment or known partiality.—It is known that bankrupt acts, assignments, or any shifts for the sake of evading or withholding from creditors, is not the thing with me, or to be expected from me. Those who are acquainted with the know that all I want of money is to fulfil my contracts. That I do not want a dollar besides. That

to sue me can only decrease my ability to pay, while my disposition in the case will remain the same, not capable of being increased or decreased. That money-getting is not what I live for. At the same time, that there is on my part and the part of my family no want of disposition to perform all reasonable labor, and to be economical and frugal, for the purpose of rendering an equivalent for all we receive of others and bestowing what common humanity has a claim on us for. It is not necessary to go into particulars. Our neighbors—even the swindlers and pirates who have now pounced upon us—shall be our witnesses in these matters. Between me and my creditors there was the most perfect understanding and confidence. They have always known my readiness to disclose everything and to put myself in their hands, so far as property was concerned, that justice be done to all parties concerned, as far and as fast as possible. The circumstances make it incumbent on me here, as I view it, to answer the question that may be in the mouths of many—

Why I am Involved with Debts.

I shall be as frank and unreserved here as I have been in what has gone before, for reasons there rendered. I have not squandered an inherited estate—for the estate has not been inherited. My own labors have not been wasted for tobacco, rum or tea. I have not been wanting in industry and general frugality. Have not failed, on the one hand, of acquiring, nor on the other of distributing. I commenced doing business in the world on principles then prevalent in society. The credit system, or the system of owing and being owed, was in universal operation all around me, so much that I knew of no other way than to be connected with it. I went on in it with varied success. Since I have appeared before the public it has always been my lot to stand in the minority—to be engaged in unpopular doings. My face has been set against sin. And sinners do not like to pay for being exposed and rebuked with faithfulness. They rather pay for being daubed with untempered mortar and left in habits which it is not easy for them to break away from. When I commenced publishing the Telegraph I was three hundred dollars in debt, which I had sunk in the Anti-Slavery cause, in its infancy and unpopularity in Vermont. What I received for my labors during the three years of my agency, in times of buffeting the waves and being mobbed, failed of supporting my family, to the amount above mentioned. I did not receive as much money during three years as is now paid to an agent in one. In connection with publishing the Telegraph, I soon paid up the three hundred dollars and advanced in a few years five times that amount beyond my liabilities. At length I was beset to print a book—the memoir of two Baptist ministers. On the representation of two living Baptist ministers, on whose words I depended, I proceeded with the work, but found myself deceived and disappointed. Have not yet received the interest of money expended and pay for trouble. It stands now a dead loss of at least \$600. Baptist priests and people who have stopped the Telegraph and are doing it all possible violence, owe me quite extensively. I have lost by numerous bankruptcies. The times make it extremely hard for those who owe to pay. I have never sued, and never shall. Have never been sued for what I owed, but once, until now. And that single case was a case of malignity and vengeance. It has for a long time been my desire to dispose of the property in my hands and pay my creditors. But the hardness of the times has greatly depreciated the value of property and destroyed the market. The fault is less with me than with those who have defrauded me, that all my engagements have not been fulfilled. I have never for a moment abandoned the idea of paying all I owe. Neither 25, nor 50, nor 75, nor 99 per cent., is the thing with me, but 100. Those who have known my whole course know that there is no vanity in saying that I have rendered an equivalent in one way or another for all I have received. My debtors are the ones who are delinquent.

Few of my age have done more with their hands. My hands were employed at farming until I was twenty three; and during the thirteen years since, have done more or less at it every year; and I intend they shall not be released from that employment while they are able and are permitted to be engaged in it. Have never engaged in moneyed speculations. If a human being will show wherein I have defrauded him, the restoration shall be all he demands, to the extent of my right to yield.

But enough of this. Perhaps too much already. These frank disclosures have been prompted by a feeling that the circumstances called for something of the kind. An explanation seemed to be due

to the cause in which I am engaged. I should not have been in my present relation to debtors and creditors, if I had always had the views I now have of such matters. Have fallen into my present situation through circumstances not within my control with the wisdom possessed from time to time. Community in general have been in sad errors in such matters. Advancement is the thing. Wisdom will be learned from observation and experience. Truth, Honesty and Benevolence shall yet be made to work wonders in our dark, depraved and selfish world.

It is not fitting or proper to close without informing the friends of the Telegraph, as to the means used for wresting it from the hands of the enemy. Be it known then that twenty six men, of the bone and sinew and muscle of the town of Brandon, have come to the rescue, as good neighbors and as human beings, and have signed a receipt for the property. Thanks to them! I should be happy to publish their names—but have not consulted them generally on this point. Many others would have gladly joined them in the work, if it had been necessary or convenient to give them an opportunity. Some of the recipients are among my principal creditors in town. Again I say—thanks to them. And in behalf of the friends of free discussion, I assure them they shall not suffer. But they demand no such assurance, as a condition. Their work is done heartily. Those who made the assault upon freedom of the press are beginning to see the execrable nature of their own conduct, and will yet be ashamed of it.

The issue is now made up. The positions are defined. The contest is begun. The question is, shall free discussion be tolerated? Shall one press stand in the world, untrammelled of sect—unbiased of organization or party—unawed by combinations in church or in state? The Telegraph shall thus stand or thus fall. And whether it stands or falls, it shall yet be seen to have been engaged in behalf of the freedom and redemption of mankind from all that enslaves and degrades.

For the Vermont Telegraph.

TEMPERANCE.

Mr. Editor:—You will notice in my communication for Feb. 1st, that I made the following remark, included in a parenthesis, "at, but a short time since a rum-selling tavern, and would be now if he could get license." In the same paper, I read a list of temperance houses from Charlotte to Troy. Among the number I saw Parkhill, Cornwall. I feel it to be my duty, from two reasons* to inform you that your paper which contains this notice was not struck off, before the authority of this town, (once so celebrated for morality and religion, that it stood foremost in all this region,) approved Parkhill for license to deal out the poison which produces misery, death, and destruction. I am aware that these are strong expressions, and some perhaps will reprobate them, and me for making them. But the English language is lean for words to express the heart rending sighs, misery and distress, which thousands of wives, mothers and children, have experienced in consequence of this abominable traffic. I could mention astounding cases, from personal knowledge, but I forbear, because everybody knows what I have said is true, and an hundred times more. Besides, read the following: "Woe unto him that giveth his neighbor drink; [that is, any drink that will intoxicate; that puttest thy bottle to him, [that is, to any person on earth,] and makest him drunken also."—Hab. ii. 15. The two following verses and many other places in the Bible, explain the woe that shall come upon those who do it. These are declarations of God himself by his servant. If any doubt this, read the second verse of this chapter, and indeed the whole chapter. Now it is possible, for any person, who pretends to fear God, can, over such declarations as the above, and a great many more of similar import, from the same source, sell ardent spirits; and, in addition to this, in this day of temperance light and reform. I have been satisfied for some time, and I think the opinion is quite prevalent, that the rum-seller is more guilty than the rum-drinker. This is to me plain, from the fact that there could not be any drinkers if there were no sellers, and from the passage of God's word just quoted. Remove the cause, and the effect, of course, ceases in all cases. With this position it is manifest we must look more remote than to the seller for the primary cause. It seems evident to me that it falls on those who authorized him. Suppose a man buys ardent spirits sufficient to intoxicate him, and kills his wife, which has happened many times, is no one guilty but the actual murderer? Yes, the word of God and common sense authorize the belief that the maker, licenser, vender, and drinker, are all guilty. Ask John Hawkins, and the 15 or 20,000 almost and quite ditch drunkards, to sell, or sign license to sell. Would they do it? No; yet thousands of professors of religion will do it. It is a fact which cannot

* 1st. That it may be seen my statement was true, "and would be now if he could get license."—second that the impression already made on the public mind from your advertising list that it is a temperance house may be removed.

be controverted in truth, that drunkards themselves, have set in motion, carried forward, and accomplished more in the temperance enterprise, than the whole religious church in the United States.—And notwithstanding their unwearied and successful endeavors to bring about an entire renovation in community, in reference to this monster sin, there is actually a counteracting influence exerted against them, by a vast many who profess better things, and who ought to be to them like Aaron and Hur to Moses. Suppose (and in fact it is not altogether hypothesis, for such things have taken place) that a slaughter-house should be erected so near a family that one of the inmates should sicken and die in consequence of inhaling the noxious effluvia which always arises from such filthy yards; the whole neighborhood would be alarmed. Suppose another should sicken and die, and it should be believed from the same cause. The whole town would not be satisfied till the authority ordered such an establishment demolished or removed. Yet, such a case is but an inferior comparison to the misery and death that comes in consequence of making and selling intoxicating liquors. In the first case there was no design to injure, nor certain knowledge that it would, and the victim may die a Christian, and go to heaven; in the latter no salvation to the drunkard, nor to the person who makes him drunk, unless he repents and forsakes. The Bible is plain on this subject. A. A. PECK.

Whiting, March, 1843.

REMARKS.

For myself, instead of undertaking any comparison between the sins of drinking, selling and licensing, I set them all down together—without undertaking to ascertain which is the worst, either being bad enough—and would have each individual in community feel his own responsibility in relation to the ruinous business, and inquire to know his duty as an individual, in regard to it, and do it. My Brother Peck thinks there would be no buyers if there were no sellers. On the other hand, might it not be said that there would be no sellers if there were no buyers? If the love of rum be brought in on the side of the buyer, why should not the love of money be brought in on the side of the seller. The seller of rum is not alone in selling hurtful things for money. I will only stop now to call attention to tobacco and tea. Thorough examination will expose corruption where all may have been supposed to be sound. Those who license rum-selling cannot plead, in defense, the temptations already alluded to as besetting the seller and buyer. The miserable pittance extorted in the shape of revenue, all will be ashamed to bring forward. For ought I can now see, licensing has less ground of defense than either buying or selling. There is no valid defense for either.

The Vermont Observer

Has a stupid, garrulous piece, signed anonymously, and containing several distinct falsehoods, touching my lectures at Whiting. The writer, in imitation of much that is done for the same purpose by the Editor of the paper for which he is writing, neither defines his own position in regard to the subjects treated of, nor undertakes to refute my positions as by himself reported. So long have sectarians been taught to receive dogmas & assumptions without proof or examination, those who undertake to dictate what shall be believed and what shall not be believed, are getting very much out of the practice—if they have ever been in it at all—of bringing proof or giving reasons. Argument and reason are quite useless things to them. Assertion and dictation answer their purpose better, and are altogether cheaper. Whether the people are always to be satisfied with such treatment is a question yet to be decided.

For the Vermont Telegraph.

A late N. Y. paper contains the following item of intelligence:

THE SOMERS CASE-IMPORTANT.—"We learn that Judge Betts Tuesday charged the Grand Jury in the U. S. District Court, respecting the case of the Somers. The Judge met the case boldly, and without flinching; and it is the general opinion that the Grand Jury will be compelled, under the charge, to find a true bill for murder against Capt. McKenzie forthwith.

The decided stand taken by Judge Betts upon this all absorbing affair has imparted new interest to it, and seems to indicate that a just responsibility and sense of duty to the country and the outraged laws is beginning to be felt in the proper quarter. I understand the question is now under discussion before this court, as to whether the civil tribunals have a right to take cognizance of cases of the above description, and try McKenzie, like all other criminals, by the laws of his country.

LECTURES.

The circumstances in which I have been placed is my apology to the friends in Shoreham for disappointing them last Sabbath. I sent them word. Trust they received it in season to prevent general disappointment. Will go there at a future time.

The brother who has written the second time from Clarendon for further lectures in that town, is informed that it is inconvenient to be there at present. Will endeavor however to visit that place again within a few weeks.

The numerous invitations from other places shall be responded to as fast as possible. If I could do the work of five men for a few weeks to come, perhaps I might catch up. Will do everything in my power. Have already been reminded by many friends that excessive labor is wearing upon me. Whatever there is of me is devoted to the good cause.

ABOLITION OF SLAVERY IN URUGUAY. Uruguay has abolished slavery within its territory. A decree of the Government, dated 12th December, 1842, thus commences: "From and after the promulgation of the present resolution, there are no slaves in the territory of this republic."

The pay of the last Congress amounted to two millions of dollars, including mileage. Every dollar of this amount is a dead loss to the country.

NOTICE.

First Annual Meeting, Of the Society of Universal Inquiry and Reform.

Will be held in the city of New-York, commencing on WEDNESDAY, May 10th, at 10 o'clock, A. M., and will probably continue, by adjournment, through the remainder of the week. The question of property, co-operative associations, governments of force, and worship, will probably come up for discussion. The friends of social reform throughout the country are earnestly and affectionately invited to be present. A. BROOKE, President. J. A. COLLINS, Cor. Sec'y.

P. S. A special meeting of the above Society will be held in the vicinity of WATERLOO, Seneca Co. N. Y., commencing on THURSDAY, April 27th, at which Dr. Brooke, John O. Wadley, and several other delegates from Ohio, are expected to be present.

J. A. COLLINS.

WEEKLY RECEIPTS.

J. French, E. Clarendon,	2 00
N. Mills, Pittsford,	1 00
L. I. Pond, Vergennes,	2 00
A. Arnold, Cheshamtown, N. Y.	1 00
N. March, Jay,	1 00
J. J. Trumbull, N. Hebron,	1 00
A. Allen,	1 00
A. Case, Malone,	1 00
R. Smith, Jr. Londonderry,	1 00
N. Woods,	1 00
J. Spaulding, Morristown,	1 00
Je. Bingham,	1 00
D. Griswold, N. Springfield,	5 00
E. R. Wright, Marion, N. Y.	1 00
S. Westcott, N. Canaan,	1 00
T. Spaulding, Orwell,	1 00
Wm. Conant, Brandon,	2 00
M. D. Miller, W. Townshend,	1 00
L. Smith, Orwell,	1 00
J. McConnell, Brandon,	1 00
J. G. Ross, Middlebury,	1 00
S. Branch, Montpelier,	1 00
Gates Taylor, Williston,	3 00
A. Kent, Canaan,	50
L. George, Plymouth, N. H.	2 00
J. Cummings, Danville,	2 00
B. Hoyt,	2 00
H. M. Fisher,	2 00
C. C. Ide, Hinesburgh,	6 00
Gen. R. Phelps, Passumpsic,	8 00
C. Hill,	2 00
J. Lawrence,	1 00
N. Winslow,	1 00
Wm. Wood,	1 00
J. E. Kendall,	75
E. Hebard, Randolph,	1 00
J. Spear, Braintree,	2 00
E. Fuller,	1 00
Z. S. Spear,	2 00
N. Curtis,	2 00
S. Thayer,	3 00
J. Davis, Bethel,	50
P. Davis, E. Bethel,	252
A. Durkee Rochester,	1 00
Platt Schron N. Y.	2 00

MARRIED.

In Orwell, on the 18th ult., by V. Church, of Whiting, Homer M. Smith, of Berkshire to Charlotte O. Hull. In Sudbury, on the 21st inst., by Rev. Wm. A. Miller of Brandon, Mr. Benson Griffin to Miss Sarah W. Miller.—Com.

In this village, on the 9th inst., by C. A. Thomas, Mr. Daniel Goodough to Miss Charity S. Buckland.—Com.

In Whiting, on the 9th inst., by B. Allen, Wm. Ellis of Orwell to Roana Phelps of the same place.

DIED.

In this village, 3d inst., Mary, wife of Daniel Pomeroy, aged 70 years. In Whiting, 18th inst., Benajah Justin, 76. In Orwell, on the 22d inst., Hannah, wife of Isaiah Pepper, aged about 62. In Lawrence, N. Y., 23d ult., of consumption, Andrew Squier, son of Timothy Squier, of Orwell, in the 55th year of his age. In Willington, on the 5th ult., Mansfield Bruce, Pastor of the Baptist Church in that place, aged 62.

To Let.

A TWO STORY dwelling house, a shoemaker's shop and barn, with about two acres of land, with a good orchard, situated in Sudbury, near the Meeting house, and for the use of the subscriber will take money, or produce of almost any kind. For particulars enquire of the subscriber, or W. P. J. Hyde.

PHILIP HARRINGTON.

Sudbury, March 4, 1843. 25-27.

NORTHERN HOTEL

AND Temperance Boarding House, Saratoga Springs, N. Y.

THE SUBSCRIBER having become proprietor of said House, has opened it a Temperance House, on strictly Total Abstinence principles, on the Washingtonian plan. From the long experience he has had in tavern keeping, he flatters himself that he can make his house agreeable to the public. Grateful for the patronage of the past season, he would be happy to be sustained by the patronage of the Temperance public. But, sink or swim, the house shall be kept on strict Temperance principles, while he can control it. The house has undergone thorough repairs. The rooms are large and airy. Furniture entirely new. Every attention will be given to make the Northern Hotel a pleasant stopping place for the boarder or traveller.

Stabling first rate. Attentive ostler. Charges to correspond with the times.

ALONZO HYDE.

Saratoga Springs, Jan. 1843.

NOTICE is hereby given that I have this day given my son, John Alvin Churchill, his time, and I shall claim none of his earnings nor pay any debts of his contracting after this date.

JOHN CHURCHILL.

Brandon, Feb. 1, 1843. 21-22